SYMBOLICAL HEAD.

NUMBERING AND DEFINITION OF THE ORGANS.

1. AMATIVENESS, Sexual and connubial love.
2. PHILOPROGENITIVENESS, Parental love.
3. ADHESIVENESS, Friendship—sociability.
4. UNION FOR LIFE, Love of one only.
5. INHABITIVENESS, Love of home.
6. CONTINUITY, One thing at a time.
7. COMBATIVENESS, Resistance—defence.
8. DESTRUCTIVENESS, Executiveness—force.
9. ALIMENTIVENESS, Appetite, hunger.
10. ACQUISITIVENESS, Accumulation.
11. SECRETIVENESS, Policy—management.
12. CAUTIOUSNESS, Prudence, provision.
13. APPROBATIVENESS, Ambition—display.
14. SELF-ESTEEM, Self-respect—dignity.
15. FIRMNESS, Decision—perseverance.
16. CONSCIENTIOUSNESS, Justice—equity.
17. HOPE, Expectation—enterprise.
18. SPIRITUALITY, Intuition—spiritual revery.
19. VENERATION, Devotion—respect.
20. BENEVOLENCE, Kindness—goodness.
21. CONSTRUCTIVENESS, Mechanical ingenuity.
22. IDEALITY, Refinement—taste—purity.
23. SUBLIMITY, Love of grandeur.
24. IMITATION, Copying—patterning.
25. MIRTHFULNESS, Jocoseness—wit—fun.
26. INDIVIDUALITY, Observation.
27. FORM, Recollection of shape.
28. SIZE, Measuring by the eye.
29. WEIGHT, Balancing—climbing.
30. COLOR, Judgment of colors.
31. ORDER, Method—system—arrangement.
32. CALCULATION, Mental arithmetic.
33. LOCALITY, Recollection of places.
34. EVENTUALITY, Memory of facts.
35. TIME, Cognizance of duration.
36. TUNE, MUSIC—melody by ear.
37. LANGUAGE, Expression of ideas.
38. CAUSALITY, Applying causes to effects.
39. COMPARISON, Inductive reasoning.
- C. HUMAN NATURE, perception of motives.
- D. AGREEABLENESS, Pleasantness—suavity.

RE-PUBLICATION OF THE

EDINBURGH QUARTERLY

PHRENOLOGICAL JOURNAL,

AND

MAGAZINE OF MORAL AND INTELLECTUAL SCIENCE,

FOR 1848.

TWENTY-FIRST YEAR OF PUBLICATION.

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SYNOPSIS OF PHRENOLOGY;

AND THE

PHRENOLOGICAL DEVELOPEMENTS,

TOGETHER WITH

THE CHARACTER AND TALENTS

OF

Mrs C. H. Boot

AS GIVEN BY

H. B. Gibbons

WITH REFERENCES TO THOSE PAGES OF "PHRENOLOGY PROVED, ILLUSTRATED AND APPLIED," IN WHICH WILL BE FOUND A FULL AND CORRECT DELINEATION OF THE INTELLECTUAL AND MORAL CHARACTER AND MANIFESTATIONS OF THE ABOVE-NAMED INDIVIDUAL.

BY O. S. FOWLER, A.B.

AUTHOR OF "PHRENOLOGY PROVED, ILLUSTRATED, AND APPLIED;" "ANSWER TO VINDEX;" "THE NATURAL THEOLOGY OF PHRENOLOGY," &C. &C.

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EXPLANATION.

THE PROPORTIONATE SIZE of the phrenological organs of the individual examined, and, consequently, the relative power and energy of his primary mental powers; that is, *his moral and intellectual character and manifestations*, will be indicated by the *written* figures 1, 2, 3, 4, 5, 6, 7: figure 1 signifying VERY SMALL; 2, SMALL; 3, MODERATE; 4, AVERAGE; 5, FULL; 6, LARGE; 7, VERY LARGE.

In order to render the indications still plainer, these figures will be written in the table *opposite* to the organs marked, and in the perpendicular column headed "Full," "Large," or "Small," according as he has the organs full, large, or small. Adjoining these *written* figures will be references to "Phrenology Proved," &c., where he will find not only his *individual* faculties described in that degree in which he possesses them, but, also, the *result* produced by their *combined* action—he reading as descriptions of himself, those combinations which he is found to possess.

PHRENOLOGY—Points out those connexions and relations which exist between *the conditions and developements of the* BRAIN, *and the manifestations of the* MIND, discovering each from an observation of the other. Its one distinctive characteristic doctrine is, that each class of the mental functions is manifested by means of a given portion of the brain, called an organ, the size of which is the measure of the power of function. Thus the benevolent feeling is manifested and indicated by means of brain in the frontal part of the top of the head, (see cuts) and in proportion to the developement of brain here, will be ones spontaneous flow of kind, obliging feeling; and so of every other quality of mind.

I. *The* BRAIN *is the organ of the* MIND, *or the* PHYSICAL INSTRUMENT *of thought and feeling.*

II. *The mind consists of a plurality of independent faculties or powers, each of which exercises a distinct class of functions.*

First. A plurality of mental powers would allow much greater variety and perfection of the mental operations than could be attained by the mind's being a single power.

Second. If the mind were a single power, it could be doing only *one* thing at the same time, but if it be a compound of several powers, each could be in simultaneous action. Our own consciousness assures us that we *can* attend to more than one thing at a time—that we can be looking and thinking, walking and talking, feeling and acting, &c., all *simultaneously.*

Third. Insane persons are often deranged *only* upon a single subject, whilst they are sane upon every other. Now were the mind a *single* power, and the brain a unity, sanity upon one subject, and insanity upon another, could not co-exist; whereas, were it a plurality of powers, and the brain, of organs, a given organ, and with it its power, might be deranged, whilst the others remained in a healthy state, which coincides with facts.

III. *The* BRAIN *consists of as many different* PORTIONS *called* ORGANS, *as the* MIND *does of faculties.*

If the brain be a unity, then the pathological or diseased condition of any portion of it must affect the brain *as a whole*, and prove injurious to the *mind* as a whole, affecting equally its every function and operation but in case the brain is an *assemblage* of parts or organs, it is plain that the injury of one of them will affect that particular class of mental functions which is exercised by it, and that *only*. Now this is the form which insanity generally assumes. This class of facts is of that positive, "*ad hominen*," conclusive character which will at once establish or refute phrenology, and the force of which no reflecting mind can gainsay or resist.

IV. *The faculties are possessed originally in different degrees of power by different individuals, and also by the same individual.*

V. *Other conditions being equal, the size of the brain, and of each organ, is the measure of their power of function.*

This principle of increase by exercise, and decrease by inaction, is familiar in its application to the hands of the laborer, sailor, &c., to the foot of the expert dancer and the pedestrian, to the breast of the rower, the right hand compared with the left, &c. And since the brain is governed by this same physiological law, why should not its effect be the same upon the organs of the brain? It is for our opponents to show that this is *not* the case, especially since there are so many facts establishing this point.

Entered according to Act of Congress, in the year 1838, by O. S. FOWLER, in the Clerk's Office of the Eastern District of Pennsylvania.

EXPLANATION OF THE CUTS. (abbreviated c.) Cut 1 shows the *location, number*, and abbreviated *name* of the organs: 2, their *general divisions* or *classification:* 3, 4, present occipital and frontal views of the organs. 5 is a profile cut of Washington: 6, of Franklin: 7, of Herschel: 8, 9, of Le Blanc, the murderer of Judge Sayre and family, of N. J.: 10 represents a well balanced, or perfect head: 11 is a cut of a highly intellectual female, and one endowed with great versatility of talents: 12, 13, are cuts of Me-che-Ke-le-a-tah, the celebrated war-chief of the Miami Indians: 14 is a cut of Aurelia Chase, murderer of Dr. Durkey's wife, Balt.: 15, of Black Hawk: 16, 17, of an Indian chief: 18, of De Witt Clinton: 19 of Brunell, engineer of the Thames tunnel, Eng.: 20, of Philip, a notorious thief and liar, (p. 320): 21, 27, of a skull found on the British lines at York town, Va.: 22, 23, of a remarkably intelligent monkey: 24, 32, of a hyena: 25, 26, of a N. A. Indian: 28, of an idiotick child: 29, of a full-grown idiot: 30, 37, of an ichneumon: 31, 36, of a fox: 34, crow: 37, 43, of a very cunning and roguish cat: 40, of Shakspeare, from an English portrait, said to be the most correct extant: 41, of Robert Hall: 42, a New Zealander.

The *principal* conditions upon which the mental manifestations are found to depend. These are mainly as follows.

I. THE SIZE OF THE BRAIN, other conditions being equal, is found to be the measure of the *aggregate* amount of the mental power; and the relative size of the several *organs* of an individual, indicates the proportional strength and energy of his corresponding *faculties.*

It should, however, be remembered, that the *amount* of one's mental power, depends even more upon these "*other conditions,*" such as his organization, or the vigour of his constitution, the condition of his nutritive organs, the state of his health, his temperament, the amount of excitement under which his various faculties act, his education, habits, diet, &c., than upon the *size* of his brain alone. Accordingly, in consequence of different degrees of health, rest, fatigue, excitement, &c., the manifested *quantity* or *amount* of a man's mental power, will vary twenty, forty, and even eighty per cent., whilst the *kind* or *quality* will differ little if any. Hence, both in proving phrenology, and also in applying its principles, the province of the phrenologist is to point out the *character* or *kind* of talents and mental power, rather than their precise *amount;* and yet, if he is informed as to these "other conditions," (and it is not only his *right* to know them, but preposterous in him to pronounce without such knowledge,) he can ascertain very nearly the *amount,* as well as the kind, of intellect and feeling.

AVERAGE.—One having an average-sized brain, with activity only *average,* will discover only an ordinary amount of intellect; be inadequate to any important undertaking; yet, in a small sphere, or one that requires only a mechanical routine of business, may do well: with activity *great or very great,* and the organs of the propelling powers and of practical intellect, large or very large, is capable of doing a fair business, and may pass for a man of some talent, yet he will not be original nor profound; will be quick of perception; have a good practical understanding; will do well *in his sphere,* yet never manifest any traces of greatness, and out of his sphere, be common-place; with *moderate or small* activity, will hardly have common sense.

FULL.—One having a full-sized brain, with activity *great or very great,* and the organs of practical intellect and of the propelling powers, large o-

very large, although he will not possess *greatness* of intellect, nor a deep, strong mind, will be very clever; have considerable talent, and that so distributed that it will show to be *more* than it really is; is capable of being a good scholar, doing a fine business, and, with advantages and application, of distinguishing himself somewhat, yet he is inadequate to a great undertaking; cannot sway an extensive influence, nor be really great: with activity *full or average*, will do only tolerably well, and manifest only a common share of talents: with activity *moderate or small*, will neither be nor do much worthy of notice: c. 15. 43.

LARGE.—One having a large-sized brain, with activity *average*, will *possess* considerable energy of intellect and feeling, yet seldom manifest it unless it is brought out by some powerful stimulus, and will be rather too indolent to exert, especially his *intellect*: with activity *full*, will be endowed with an uncommon amount of the mental power, and be capable of doing a great deal, yet require considerable to awaken him to that vigorous effort of mind of which he is capable; if his powers are not called out by circumstances, and his organs of practical intellect are only average or full, he may pass through life without attracting notice, or manifesting more than an ordinary share of talents: but if the perceptive faculties are strong or very strong, and his natural powers put in vigorous requisition, he will manifest a vigour and energy of intellect and feeling quite above mediocrity; be adequate to undertakings which demand originality of mind and force of character, yet, after all, be rather indolent (c. 18): with activity *great or very great*, will combine great *power* of mind with great activity; exercise a commanding influence over those minds with which he comes in contact; when he enjoys, will enjoy intensely, and when he suffers, suffer equally so; be susceptible of strong excitement, and, with the organs of the propelling powers, and of practical intellect, large or very large, will possess all the mental capabilities for conducting a large business; for rising to eminence, if not to pre-eminence; and discover great force of character and power of intellect and feeling: with activity *moderate*, when powerfully excited, will evince considerable energy of intellect and feeling, yet be too indolent and too sluggish to do much; lack clearness and force of idea, and intenseness of feeling; unless literally driven to it, will not be likely to be much or do much, and yet actually *possess* more vigour of mind, and energy of feeling, than he will manifest; with activity 1, or 2, will border upon idiocy.

VERY LARGE.—One having a very large head, with activity *average* or *full*, on great occasions, or when his powers are thoroughly roused, will be truly great; but upon ordinary occasions, will seldom manifest any remarkable amount of mind or feeling, and perhaps pass through life with the credit of being a person of good natural abilities and judgments, yet nothing more: with activity *great*, strength, and the intellectual organs the same, will be a natural genius; endowed with very superior powers of mind and vigour of intellect; and, even though deprived of the advantages of education, his natural talents will surmount all obstacles, and make him truly talented (c. 7): with activity *very great*, and the organs of practical intellect and of the propelling powers large or very large, will possess the first order of natural abilities; manifest a clearness and force of intellect which will astonish the world, and a power of feeling which will carry all before him; and, with proper cultivation, enable him to become a bright star in the firmament of intellectual greatness, upon which coming ages

may gaze with delight and astonishment. His mental enjoyment will be most exquisite, and his sufferings equally excruciating: c. 5. 6. 40. 41.

MODERATE.—One with a head of only moderate size, combined with *great* or *very great activity*, and the organs of the propelling powers and of practical intellect, will possess a tolerable share of intellect, yet appear to possess much more than he does; with others to plan for and direct him, will perhaps execute to advantage, yet be unable to do much alone; will have a very active mind, and be quick of perception, yet, after all, have a contracted intellect (c. 10. 26); possess only a small mental calibre, and lack momentum both of mind and character: with activity only *average or fair*, will have but a moderate *amount* of intellect, and even this scanty allowance will be too sluggish for action, so that he will neither suffer nor enjoy much: with activity *moderate or small*, be an *idiot*.

SMALL OR VERY SMALL.—One with a small or very small head, no matter what may be the activity of his mind, will be incapable of intellectual effort; of comprehending even easy subjects; or of experiencing much pain or pleasure; in short, will be a natural fool: c. 28. 29.

II. THE STRENGTH OF THE SYSTEM, including the brain, or what is the same thing, upon the *perfection or imperfection of the organization*. Probably no phrenological condition is so necessary for the manifestation of mind, as a strong, compact constitution, and energetick physical powers. Even after a violation of the laws of the organization has brought on disease, a naturally vigorous constitution often retains no small share of its former elasticity and energy, and imparts the same qualities to the mental operations (c. 5. 6. 7. 12. 15. 18. 40. 41. 43); but, in proportion as thi is defective, weakness and imbecility of mind will ensue.

III. THE DEGREE OF ACTIVITY.—In judging of the manifestations of the mind, the *activity* of the brain is a consideration quite as important as its size. Whilst size gives power or momentum of intellect and feeling, activity imparts quickness, intensity, willingness, and even a restless desire, to act, which go far to produce efficiency of mind, with accompanying effort and action. Under the head of size, however, the effects of the different degrees of *activity* were presented, and need not to be repeated here.

The temperaments are capable of being greatly modified, and their proportion even radically changed, by the habits, diet, exercise, &c., of the individual. The hard-working man, who exercises his muscles mainly, and cultivates but little sensitiveness, either of body or feeling, and the fashionable belle, who experiences the other extreme of excessive sensibility, both physical and mental, will serve to illustrate this point.

The author is of opinion, that, in the case of the temperaments, as in that of the several organs, the nearer equal they are, the better for the manifestation of both the physical and mental energies, and for long life.

THE PROPELLING OR EXECUTIVE FACULTIES.—One having combat., destruct., firmness, self-esteem, hope, &c., large or very large, and an active brain, has impetus, enterprise, and efficiency, and *drives* what he takes hold of: these faculties being to the mind what steam is to the engine, or wind to the sail. Large in c. 5. 6. 12. 15. 16. 18. 40. 41. 42.

AVERAGE OR FULL, is between one with these organs large and small.

MODERATE OR SMALL, takes hold of things softly and with mittens on, lacks efficiency; and has not enough "go ahead" in him: c. 10. 21. 26.

N. B. Upon the TEMPERAMENT, by which term phrenologists designate

the degree of energy with which various classes of the corporal organs operate. With some propriety, they describe *four* temperaments.

1. The Lymphatick, or that in which the various secreting glands are the most active portion of the system, produces an ease-seeking disposition of mind and body, and aversion to effort. Hence it tends to lengthen out life, as is evident from its predominating more in young children and advanced age. Signs: soft and abundant flesh; slow but steady pulse; love of ease; light hair; and great size of the abdominal viscera. The author regards this temperament in a more favourable light than do most other phrenologists: p. 39. c. 7. 41.

2. The Sanguine, or that in which the *arterial* portion of the system, which gives circulation to the various *fluids*, particularly the blood, predominates in activity, is accompanied with strong feelings, warm passions, and a great amount of ardour, zeal, activity, and warmth of feeling, yet with less endurance and power. Its predominance indicates a strong constitution; love of physical pleasure; and a stirring, business talent: combined with much of the lymphatick, it is less favourable to the *mental* manifestations, and requires much exercise in the open air. Signs: sandy or auburn hair; fair skin; a fresh, florid countenance; blue eyes; a strong, rapid pulse; warm passions; a deep and broad chest and shoulders; a stout, well built frame; &c.: p. 39.

3. The Bilious, or that in which the *osseous* and *muscular* portions of the system predominate in activity, produces great physical strength; endurance and power both of body and mind; with great force and energy of mind and character. Signs: a bony, muscular, athletick frame; black hair; dark skin; dark eyes; a strong, steady pulse; hardness of flesh, bones projecting; &c.: p. 39. c. 5. 12. 13. 15. 16.

4. The Nervous, or that in which the brain and the nerves predominate in activity, gives clearness of perception; quickness of mind and body; susceptibility to excitement, with less power and endurance. Signs: light, fine, and thin hair; a thin, clear, delicate skin; smaller frame; head relatively large; small chest; rapid, but not hard or strong pulse; &c.: p. 39. c. 10.

The nervous predominant, with a large share of the bilious and sanguine, combines a great amount of power and endurance of mind and body, with great activity and excitability; and is more favourable to intellectual pursuits, and vigour of thought and feeling, than perhaps any other. When one of this temperament enjoys, he enjoys intensely, and when he suffers, his sufferings are extremely excruciating: c. 6. 11. 15. 40. 43.

The sanguine-bilious is not an unfavourable temperament, nor particularly favourable, but whilst it gives a great amount of mental *power*, it is frequently, though not always, coupled with some manifest deficiency.

The nervo-bilious unites great power with great activity, and, although it seldom gives great brilliancy, it produces that *kind* of talent which will stand the test, and shine in proportion as it is brought into requisition. A good share of the sanguine added, is more favourable to the manifestations of mind, and also, of physical power, than probably any other: c. 6. 41.

The bilious, combined with the lymphatick, gives considerable power of mind, and strength of body, accompanied with so much heaviness and indolence as to be less favourable; yet, if one with this temperament acts under strong excitement, his efforts tell with power upon the object in view: c. 7.

The nervo-sanguineous, with but little bilious, gives extreme intensity of action, and perhaps brilliancy of talent with vivid feelings and concep

sions, yet, for want of the strength imparted by the bilious temperament, the mental operations will be flashy, rapid, and too intense to remain long enough to amount to much, the activity being too great for the strength.

But the following classification and naming of the Temperaments appears to the author more simple and comprehensive, and less liable to be misunderstood, than those now used. Man's physical organization is composed of three, instead of four, classes of organs, namely,—

I. THE VITAL TEMPERAMENT, or the nourishing apparatus, embracing those internal organs contained within the trunk, which manufacture vitality, create and sustain animal life, and re-supply those energies expended by every action of the brain, nerves, or muscles. This temperament is analagous to the Sanguine and Lymphatic temperaments.

II. THE MOTIVE APPARATUS, or the bones, muscles, tendons, &c., which gives physical strength and bodily motion, and constitutes the frame work of the body. This is analagous to the bilious temperament.

III. THE MENTAL APPARATUS, or nervous temperament, embracing the brain and nervous system, the exercise of which produces mind, thought, feeling, sensation, &c. (For a full description of these temperaments, and their effects on mind and character, see "Fowler's Practical Phrenology," pp. 10 to 23.)

ANALYSIS AND CLASSIFICATION OF THE FACULTIES.

GENUS I. AFFECTIVE FACULTIES, OR FEELINGS. These occupy the back and upper portions of the head, where the hair appears, and originate the feelings, emotions, sentiments, passions, &c.: p. 45.

SPECIES I. *Domestick Propensities, or Family and Social Feelings.*
AVERAGE OR FULL, loves and enjoys his family, yet not *passionately*.
LARGE OR VERY LARGE, sets every thing by his family; is an affectionate companion and parent; very happy with, and miserable without or away from, his home and family, &c.: c. 5. 10. 11. 12. 14. 15. 42.
MODERATE OR SMALL, is not well qualified to enjoy or perform family or social duties and relations; considers other interests as paramount.

1 2 AMATIVENESS.—*Reciprocal attachment and love of the sexes.*
AVERAGE, loves the other sex, and enjoys their society, well: c. 10. 11.
FULL, feels much love and tenderness for the opposite sex; is fond of them, yet, with activity great, has *excitability* rather than power: p. 59.
LARGE, is an ardent admirer and tender lover of the person and company of the other sex; capable of intense connubial attachments; feels strong sexual impulses, desire to marry; &c.: p. 57. c. 5. 7. 12. 15. 16.
VERY LARGE, is even *passionately* fond of the other sex; experiences a power and activity of sexual love almost uncontrollable: p. 58. c. 14.
MODERATE, is rather deficient in sexual love, attentions to the opposite sex, &c.; may have ardour, yet less strength, of this passion: p. 59. 43
SMALL, feels little sexual or connubial love, or desire to marry: p. 59.
VERY SMALL, seldom or never experiences this feeling: p. 60. c. 29 31

2. 3. PHILOPROGENITIVENESS.—*Parental attachment; love of one's offspring; fondness for pets, young and tender animals, &c.*: p. 61
AVERAGE, loves his own children, yet not fondly, dislikes those of others
FULL, as a parent, is tender, but not indulgent; fond of his own children, yet not partial to others; bears little from them: p. 63. c. 8. 11. 15
LARGE, feels strong, tender parental love; is devotedly attached, and very

kind, to his own, if not all, children, to pets, &c.: p. 62. c. 12. 16.
VERY LARGE, is *passionately* fond of all children. of pets, &c.; a general favourite with them; very indulgent and playful; idolizes his own children; is liable to over-indulge them: p. 63. c. 10. 14. 20. 21. 22. 42.
MODERATE, loves his own children some, yet bears little from them; dislikes those that are young, or not his, or troublesome: p. 64.
SMALL, feels little interest in even his own children, much less in those of others; is liable to treat them unkindly: p. 64. c. 26.
VERY SMALL, has no parental love; hates all children: p. 64. c. 30.

4.†ADHESIVENESS.—*Friendship; social feeling; love of society*
AVERAGE, is quite friendly, yet will not *sacrifice* much for friends.
FULL, is highly social, yet not *remarkably* warm-hearted: p. 66. c. 16
LARGE, is *eminently* social, an ardent, sincere friend; enjoys friendly society extremely; forms strong, if not hasty, attachments: p. 65. c. 11.
VERY LARGE, loves friends with indescribable tenderness and strength of feeling; will sacrifice almost every thing upon the altar of friendship; with amat. full or large, is susceptible of the most devoted connubial love; falls in love easily: p. 65. c. 10. 14. 20. 21. 42.
MODERATE, loves friends some, yet self more; quits friends often: p. 67.
SMALL, is unsocial, cold-hearted, likes and is liked by few or none: p. 67.
VERY SMALL, is a stranger to friendly social feeling: p. 67. c. 24. 32.

5. INHABITIVENESS.—*Love of home as such; attachment to the place where one has lived; unwillingness to change it; patriotism.*
AVERAGE, forms some, though not strong, local attachments: c. 8. 12.
FULL, loves home well, yet does not grieve much on leaving it: p. 69.
LARGE, soon becomes *strongly* attached to the *place* in which he lives; loves home and country *dearly;* leaves them reluctantly; is unhappy without a home of his own: p. 68. 6. 12. 14. 15. 16. 21.
VERY LARGE, regards *home* as the dearest, sweetest spot on earth; feels homesick when away; dislikes changing residences; is *pre-eminently* patriotic; thinks of his native place with intense interest: p. 68. c. 5.
MODERATE, has some, but no great, regard for home *as such:* p. 69. c. 26.
SMALL OR VERY SMALL, forms few local attachments; cares little where he is; makes any place home: leaves and changes residences without regret: p. 69. († The number according to Spurzheim.)

5. CONCENTRATIVENESS.—*Unity and continuity of thought and feeling; power of entire and concentrated application to one thing.*
AVERAGE, possesses this power to some, though to no great, extent.
FULL, is disposed to attend to but one thing at once, yet can turn rapidly from thing to thing; is neither disconnected nor prolix: p. 71. c. 15.
LARGE, is able and inclined to apply his mind to one, and but one, subject for the time being, till it is finished; changes his mental operations with difficulty; is often prolix: p. 72. c. 12. 42.
VERY LARGE, places his mind upon subjects slowly; cannot leave them unfinished, nor attend to but *one* thing at once; is *very* tedious; has great application, yet lacks *intensity* and *point:* p. 70.
MODERATE, loves and indulges *variety* and *change* of thought, feeling occupation, &c.; is not confused by them; rather lacks application; has *intensity*, but not *unity*, of the mental action: p. 71. c. 16.
SMALL, craves novelty and variety; has little application; thinks and feels intensely, yet not long on any thing; jumps rapidly from premise to conclusion fails to *connect* and *carry out* his ideas, &c. p. 71. c. 14

VERY SMALL, is restless; satisfied only by *constant succession:* p. 72.
This faculty is *sui generis*, and affects both feeling and intellect.

SPECIES II. SELFISH PROPENSITIES. These provide for the various *animal* wants; have reference to the necessities, desires, and gratifications of their possessor; and terminate upon his sensual interests and wants.
LARGE OR VERY LARGE, has strong animal desires; is strongly tempted to gratify them; prone to be selfish, unless the moral sentiments are still stronger; and will take good care of number *one*: c. 8. 12. 14. 15. 16. 20.
MODERATE OR SMALL, is not selfish enough; easily trode upon; needs to have some one to take care of him; and cannot give himself up to low-lived, sensual pleasures: c. 10. 11. 21. 41.

A. VITATIVENESS.—*Love of existence* AS SUCH. *dread of annihilation:*
AVERAGE, is attached to life, and fears death, yet not a great deal.
FULL, desires life, but not eagerly, from love of it and of pleasure: p. 74
LARGE, loves, and clings tenaciously to, existence, *for its own sake*, craves immortality and dreads annihilation, even though miserable: p. 74
VERY LARGE, however wretched, shrinks from, and shudders at the thought of, dying and being dead; feels that he cannot give up existence: p. 74
MODERATE, loves life, yet is not *very* anxious about living: p. 74.
SMALL OR VERY SMALL, heeds not life or death, existence or annihilation

6. COMBATIVENESS.—*Feeling of resistance, defence, opposition, boldness, willingness to encounter; courage, resentment, spirit:* p. 75.
AVERAGE, is pacifick, but, when driven to it, defends his rights boldly avoids collision, strife, &c., yet, once excited, is quite forcible.
FULL, seldom either courts or shrinks from opposition; when roused, is quite energetick; may be quick tempered, yet is not contentious: p. 78
LARGE, is resolute and courageous; spirited and efficient as an opponent; quick and intrepid in resistance; loves debate; boldly meets, if he does not court, opposition: p. 75. c. 5. 15. 8. 16.
VERY LARGE, is powerful in opposition; prone to dispute, attack, &c. contrary; has violent temper; governs it with difficulty: p. 77. c. 12. 14
MODERATE, avoids collision; is rather pacifick and inefficient: p. 78
SMALL, has feeble resistance, temper, force, &c.; is cowardly: p. 79
VERY SMALL, withstands nothing; is chickenhearted; an arrant coward

7. 1. DESTRUCTIVENESS.—*Executiveness; indignation; force; severity; sternness; a destroying, pain-causing disposition:* p. 82.
AVERAGE, has not really *deficient*, yet none too much, indignation. 19.
FULL, can, but is loath to, cause or witness pain or death; has sufficient severity, yet requires considerable to call it out: p. 83. c. 5. 11.
LARGE, when excited, feels deep-toned indignation; is forcible, and disposed to subdue or destroy the *cause* of his displeasure: p. 82. c. 5. 18.
VERY LARGE, when provoked, is vindictive, cruel, disposed to hurt, take revenge, &c.; bitter and implacable as an enemy; *very* forcible: p. 83. c. 12. 13. 14. 15. 16. 17. 24. 25. 26. 32. 33. 35. 42.
MODERATE, is mild; not severe nor destructive enough; when angry, lacks power; can hardly cause or witness pain or death: p. 84. c. 10. 41.
SMALL, would hardly hurt one if he could, or could if he would; has so feeble anger that it is derided more than feared: p. 84. c. 21. 27.
VERY SMALL, is unable to cause, witness, or endure pain or death

8. * ALIMENTIVENESS.—*Appetite for sustenance; cause of hunger.*
AVERAGE, enjoys food well, but not very well; hence is particular: c. 41.
FULL, has a good appetite, yet can govern it well; is not greedy: p. 87.

LARGE, has an excellent appetite; a hearty relish for food, drink, &c.; enjoys them much; is a good liver; not dainty: p. 86. c. 5. 12. 14.
VERY LARGE, sets too much by the indulgence of his palate; eats with the keenest appetite; perhaps "makes a god of his belly:" p. 87. c. 18
MODERATE, has not a good, nor very poor, but *rather* poor, appetite: p. 87
SMALL OR VERY SMALL, is dainty, mincing, particular about food; eat with little relish; hardly cares when he eats, or whether at all: p. 88.

9. 8. ACQUISITIVENESS.—*Love of acquiring and possessing* PROPERTY AS SUCH; *desire to save, lay up, &c.; innate feeling of* MINE AND THINE, *of a right to possess and dispose of things:* p. 89.
AVERAGE, loves money, but not greatly; can make it, but spends freely
FULL, sets by property, both for itself, and what it procures, yet is not penurious; is industrious and saving, yet supplies his wants: p. 93.
LARGE, has a strong desire to acquire property; is frugal; saving of money; close and particular in his dealings; devoted to money-making trading, &c.; generally gets the value of his money: p. 89. c. 5. 18.
VERY LARGE, makes money his *idol;* grudges it; is tempted to get it dishonestly; penurious; sordid; covetous; &c.: p. 92. c. 8. 9. 20. 26
MODERATE, finds it more difficult to *keep* than make money; desires it more to supply wants than lay up; is hardly saving enough: p. 94. c. 7. 14.
SMALL, will generally spend what money he can get injudiciously, if not profusely; lays up little; disregards the prices of things: p. 95. c. 27. 41
VERY SMALL, cannot know nor be taught the value or use of money: p. 95.

10. 7. SECRETIVENESS.—*Desire and ability to secrete, conceal, &c.*
AVERAGE, is not artful nor very frank; is generally open; *can* conceal.
FULL, can keep to himself what he wishes to, yet is not cunning: p. 99
LARGE, seldom discloses his plans, opinions, &c.; is hard to be found out; reserved; non-committal: p. 96. c. 5. 40.
VERY LARGE, seldom appears what he is, or says what he means; often equivocates and deceives; is mysterious, dark, cunning, artful, given to double-dealing, eye-service, &c.: p. 98. c. 8. 9. 12. 13. 15. 16. 17, 20. 25. 26. 22. 30. 31. 33. 34. 36. 37. 38. 43.
MODERATE, is quite candid and open-hearted; loves truth; dislikes concealment, underhand measures, &c.; seldom employs them: p. 100.
SMALL, speaks out just what he thinks; acts as he feels; does not wish to learn or tell the secrets of others, yet freely tells his own; is *too* plain-spoken and candid: p. 101. c. 21. 27. 41.
VERY SMALL, keeps nothing back; has a transparent heart: p. 101.

GENUS III. HUMAN, MORAL, AND RELIGIOUS SENTIMENTS: 102.

SPECIES I. SELFISH SENTIMENTS. In their character and objects, these faculties partake more of the *human*, and less of the *animal*, than do the selfish *propensities*, and although they terminate upon *self*, yet they have no inconsiderable influence upon the *moral* character: p. 47. 103. c. 2
AVERAGE OR FULL, has a respectable, though not great, regard for his *character*, and desire to do something worthy of *himself*: c. 21. 10. 11
LARGE OR VERY LARGE, thinks much of and about himself; has a great amount of *character* of some kind: p. 51. c. 5. 6. 12. 14. 15. 16. 18. 40
MODERATE, SMALL, OR VERY SMALL, has too little pride and weight of character and ambition to give manliness and efficiency: c. 20. 26

11. 10. CAUTIOUSNESS.—*Carefulness; provision against danger*
AVERAGE, has some caution, yet hardly enough for success: c. 41.
FULL, has prudence and forethought, yet not too much: p. 105. c. 40.

Large, is always watchful; on the look-out; careful; anxious; solicitous; provident against real and imaginary danger, &c.: p. 104. c. 5. 6.
Very Large, hesitates too much; suffers greatly from *groundless* fears, is timid, easily frightened, &c.: p. 105. c. 12. 13. 16. 17. 21. 26. 27. 31.
Moderate, is rather imprudent, hence unlucky; liable to misfortunes caused by carelessness; plans too imperfectly for action: p. 106.
Small, acts impromptu; disregards consequences; fears nothing; imprudent; luckless; often in hot water: p. 106.
Very Small, is reckless, destitute of fear and forethought: p. 107.

Circumspection. *Propriety; discreetness of expression and conduct*
Average or Full, has some, though none too much, discretion and propriety of expression and conduct; sometimes speaks inconsiderately.
Large or Very Large, weighs well what he says and does; has a nice sense of propriety; thinks twice before he speaks once.
Moderate or Small, does and says indiscreet things: unascertained.

12. 11. APPROBATIVENESS.—*Sense of honour, regard for character; ambition; love of popularity, fame, distinction, &c.:* p. 107.
Average, enjoys approbation, yet will not *sacrifice* much to obtain it.
Full, desires and seeks popularity, and feels censure, yet will neither deny nor trouble himself much to secure or avoid either: p. 110.
Large, sets every thing by *character, honour,* &c.; is keenly alive to the frowns and smiles of publick opinion, praise, &c.; tries to show off to good advantage; is affable, ambitious, apt to praise himself: p. 108.
Very Large, regards his *honour* and *character* as the *apple of his eye*; is even *morbidly* sensitive to praise and censure; over fond of show, fashion, praise, style, &c.; *extremely* polite, ceremonious, &c.: p. 110.
Moderate, feels reproach some, yet is little affected by popularity or unpopularity; may gather the flowers of applause that are strewed in his path, yet will not deviate from it to collect them: p. 112.
Small, cares little for popular frowns or favours; feels little shame; disregards and despises fashions, etiquette, &c.; is not polite: p. 112.
Very Small, cares nothing for popular favour or censure.

13. 12. Self-esteem. *Self-respect; high-toned, manly feeling; innate love of personal liberty, independent, &c.; pride of character:* p. 113.
Average, respects himself, yet is not haughty: c. 21. 41.
Full, has much self-respect; pride of character; independence: p. 116.
Large, is high-minded, independent, self-confident, dignified, his own master; aspires to *be* and *do* something worthy of himself; assumes responsibilities; does few *little* things: p. 114. c. 5. 6.
Very Large, has unbounded self-confidence; endures no restraint; takes no advice; is rather haughty, imperious, &c.; p. 116. c. 8. 14. 15. 16.
Moderate, has some self-respect, and manly feeling, yet too little to give ease, dignity, *weight* of character, &c.; is too trifling: p. 116. c. 26
Small, lets himself down; says and does *trifling* things; associates with inferiors; is not looked up to; lacks independence: p. 117. c. 11.
Very Small, is servile, low-minded: destitute of self-respe : p. 117.

14. 13. FIRMNESS.—*Decision, stability, fixedness of character, &c.* 119.
Average, has some decision, yet too little for general success: c. 20.
Full, has perseverance enough for ordinary occasions, yet too little for *great* enterprises; is neither fickle nor stubborn: p. 121. c. 21. 27.
Large, may be fully relied on; is set in his own way; hard to be convinced or changed at all; holds on long and hard: p. 119. c. 6

VERY LARGE, is wilful; and so tenacious and unchangeable of opinion, purpose, &c., that he seldom gives up any thing: p. 120. c. 5. 8 12. 14. 15. 16. 17.

MODERATE, gives over too soon; changes too often and too easily; thus fails to effect what greater firmness would do: p. 122. c. 11. 26.

SMALL OR VERY SMALL, lacks perseverance; is too changeable and vacillating to effect much, or be relied upon: p. 122.

SPECIES II. MORAL AND RELIGIOUS SENTIMENTS. These render man a moral, accountable, and religious being; humanize, adorn, and elevate his nature; connect him with the *moral* government of God; create the higher and nobler sentiments of our nature; and are the origin of goodness, virtue, moral principle and purity, &c.: p. 48. 123. c. 2.

AVERAGE OR FULL, has moral feeling and principle, yet too little to withstand large or very large propensities: c. 15. 21.

LARGE OR VERY LARGE, is morally inclined; sentimental; thinks and feels much on moral and religious subjects, &c.: p. 52. c. 5. 6. 7. 11. 41.

MODERATE, SMALL, OR VERY SMALL, has not strong moral or religious feelings; lets his larger faculties rule him: p. 52. c. 14. 17. 20. 26. 42.

15. 15. CONSCIENTIOUSNESS.—*Innate feeling of duty, accountability, justice, right, &c.; moral principle; love of truth:* p. 124.

AVERAGE, has right intentions, but their influence is limited: c. 15.

FULL, strives to do right, yet sometimes yields to temptation; resists besetting sins, but may be overcome, and then feels remorse: p. 130. c. 27.

LARGE, is honest; faithful; upright at heart; moral in feeling; grateful; penitent; *means* well; consults *duty* before expediency; loves and means to speak the truth; cannot tolerate wrong: p. 126. c. 13. 25. 11.

VERY LARGE, is *scrupulously* exact in matters of right; perfectly honest in motive; always condemning self and repenting; very forgiving, conscientious, &c.; makes *duty* every thing, expediency nothing: p. 129.

MODERATE, has considerable regard for duty *in feeling*, but less in practice; justifies himself; is not very penitent, grateful, or forgiving; often temporizes with principle; sometimes lets *interest* rule *duty:* p. 131.

SMALL, has few conscientious scruples; little penitence, gratitude, regard for moral principle, justice, duty, &c.: p. 132. c. 20. 16. 17. 42.

VERY SMALL, neither regards nor *feels* the claims of duty or justice.

16. 17. HOPE.—*Anticipation; expectation of future happiness, success, &c.*

AVERAGE, has some, but generally reasonable, hopes; is seldom elated

FULL, is quite sanguine, yet realizes about what he expects: p. 139.

LARGE, expects, attempts, and promises a great deal; is generally sanguine, cheerful, &c.; rises above present troubles; though disappointed, hopes on still; views the brightest side of prospects: p. 137. c. 5. 6. 26.

VERY LARGE, has unbounded hopes; builds a world of castles in the air; lives in the future; has too many irons in the fire: p. 138. c. 12. 13

MODERATE, expects and attempts too little; succeeds beyond his hopes, is prone to despond; looks on the darker side: p. 139.

SMALL, is low-spirited; easily discouraged; fears the worst; sees many lions in his way; magnifies evils; lacks enterprise: p. 140. c. 17.

VERY SMALL, expects nothing good; has no hope of the future: p. 140

17. 18. MARVELLOUSNESS.—*Belief in the supernatural; credulity*

AVERAGE, believes some, but not much, in wonders, forewarnings, &c.

FULL, is open to conviction; rather credulous; believes in dreams, divine providences and forewarnings, the wonderful, &c.: p. 143.
LARGE, believes and delights in the supernatural, in dreams, ghosts, &c.; thinks many natural things supernatural: p. 142. c. 8. 12.
VERY LARGE, is very superstitious; regards most things with wonder
MODERATE, believes but little that cannot be accounted for, yet is open to conviction; is incredulous, but listens to evidence: p. 144.
SMALL, is convinced only by the hardest; believes nothing till he sees *facts*, or *why and wherefore*, not even revelation farther than a *reason* is rendered; is prone to reject new things without examination: p. 145.
VERY SMALL, is skeptical; believes little else than his senses: p. 146.

18. 14 VENERATION.—*The feeling of worship for a Supreme Being; respect for religion and things sacred, and for superiors:* p. 147.
AVERAGE, may feel *religious* worship, yet little respect for *men*. 10.
FULL, is capable of much religious fervour and devotion, yet is not *habitually* serious; generally treats his fellow men civilly: p. 149. c. 11. 42.
LARGE, loves to adore and worship God, especially through his works; treats equals with respect, and superiors with deference: p. 148. c. 6.
VERY LARGE, is eminent, if not pre-eminent, for piety, heart-felt devotion, religious fervour, seriousness, love of divine things, &c.: p. 149. c. 5. 12. 15. 16. 26. 41.
MODERATE, disregards religious creeds, forms of worship, &c.; places religion in other things; is not serious nor respectful: p. 150. c.
SMALL, feels little religious worship, reverence, respect, &c.: p. 150.
VERY SMALL, seldom, if ever, adores God; is almost incapable of it.

19. 13. BENEVOLENCE. *Desire to see and make sentient beings happy; willingness to sacrifice for this end; kindness; sympathy for distress.*
AVERAGE, has kind, fellow feeling, without much *active* benevolence.
FULL, has a fair share of sympathetick *feeling*, and some, though no great, willingness to sacrifice for others: p. 158.
LARGE, is kind, obliging, glad to serve others, even to his injury; feels lively sympathy for distress; does good to all: p. 155. c. 6. 7. 18. 21.
VERY LARGE, does all the good in his power; gladly sacrifices self upon the altar of pure benevolence; scatters happiness wherever he goes; is one of the kindest-hearted of persons: p. 157. c. 5. 11. 40. 41.
MODERATE, has some benevolent feeling, yet too little to prompt to much self-denial; does good only when he can without cost: p. 158. c. 12. 20.
SMALL, feels little kindness or sympathy; is almost deaf to the cries of distress; hard-hearted, selfish, &c.: p. 159. c. 8. 14. 15. 26. 42.
VERY SMALL, is destitute of all humanity and sympathy: p. 159. c. 24.

SPECIES III. SEMI-INTELLECTUAL SENTIMENTS. By creating a taste for the arts, improvements, polite literature, the refinements and elegancies of life, &c., these faculties greatly augment human happiness, and adorn and elevate human nature: p. 48. 159. c. 2. Large in c. 6. 11. 18.

20. 9. CONSTRUCTIVENESS. *Mechanical dexterity and ingenuity; desire and ability to use tools, build, invent, employ machinery, &c.*
AVERAGE, has some, yet no great, relish for, and tact in, using tools.
FULL, has fair mechanical ingenuity, yet no great *natural* talent or desire to make things; with practice, will do well; without it, little: p. 163.
LARGE, shows great *natural* dexterity in using tools, executing mechanical operations, working machinery, &c.; loves them: p. 161. c. 18.

VERY LARGE, s a *mechanick* of the first order; a true *genius*; loves t too well to leave it; shows extraordinary skill in it: p. 162. c. 7. 19.
MODERATE, with much practice, may use tools quite well, yet dislikes mechanical operations; owes more to art than nature: p. 163. c. 14.
SMALL, hates and is awkward and bungling in using tools, &c.: p. 163.
VERY SMALL, has no mechanical skill or desire: p. 164.

21. 19. IDEALITY.—*Imagination; taste; fancy; love of perfection, poetry, polite literature, oratory, the beautiful in nature and art,* &c.
AVERAGE, has some taste, though not enough to influence him much.
FULL, has refinement of feeling, expression, &c., without sickly delicacy some love of poetry, yet not a vivid imagination: p. 168. c. 6. 7. 42.
LARGE, has a lively imagination; great love of poetry, eloquence, fiction, good style, the beauties of nature and art: p. 166. c. 11. 18. 41.
VERY LARGE, often gives reins to his erratick imagination; experiences revellings of fancy, ecstasy, rapture of feeling, enthusiasm: p. 167. c. 40.
MODERATE, has some, but not much, imagination; is rather plain in expression, manners, feeling, &c.; dislikes poetry, finery, &c.: p. 168. 42.
SMALL, lacks taste, niceness, refinement, delicacy of feeling, &c.: p. 169.
VERY SMALL, is destitute of the qualities ascribed to this faculty: p. 169.

B. SUBLIMITY.—*Conception of grandeur; sublime emotions excited by contemplating the vast, magnificent, or splendid in nature or art.*
AVERAGE, sometimes, but not to a great degree, experiences this feeling.
FULL, enjoys magnificent scenes well, yet not remarkably so.
LARGE, admires and enjoys mountain scenery, thunder, lightning, tempest, a vast prospect, &c., exceedingly; hence, enjoys travelling: p. 249.
VERY LARGE, is a passionate admirer of the wild and romantick; feels the sublimest emotions whilst contemplating the grand or awful in nature; dashing, foaming, roaring cataracts, towering mountains, peals of thunder, flashes of lightning, commotions of the elements, the starry canopy of heaven, &c.: p. 249 c. 11. 40. 41.
MODERATE, has some, though not at all vivid, emotions of this kind.
SMALL, OR VERY SMALL, discovers little in nature to awaken this feeling

22. 21. IMITATION.—*Disposition and ability to take pattern, imitate*
AVERAGE, copies some, yet too little to deserve or excite notice.
FULL, with effort, copies some, but not well; cannot *mimick*: p. 171.
LARGE, has a great propensity and ability to copy, take pattern from others, do what he sees done, &c.; needs but one showing; gesticulates much; describes and acts out well: p. 170. c. 42.
VERY LARGE, can mimick, act out, and copy almost any thing; describe, relate anecdotes, &c., to the very life; has a theatrical taste and talent; seldom speaks without gesturing: p. 171. c. 11. 40.
MODERATE, cannot mimick at all; can copy, draw, take pattern, &c., only with difficulty; describes, relates anecdote, &c., poorly: p. 171.
SMALL, dislikes and fails to copy, draw, do after others, &c.: p. 172.
VERY SMALL, has little ability to imitate or copy any thing: p. 172.

23. 20. MIRTHFULNESS.—*Intuitive perception of the absurd and ridiculous; a joking, fun-making, ridiculing disposition and ability.*
AVERAGE, perceives jokes, and relishes fun, but cannot *make* much.
FULL, has much mirthful feeling; makes and relishes jokes well: p. 175.
LARGE, has a quick, keen perception of the ludicrous; makes a great amount of fun; too much for his own good; is quick at repartee; smiles often; laughs heartily at jokes: p. 173. c. 11. 18.

VERY LARGE, is quick and apt at turning every thing into ridicule throws off constant sallies of wit; is too facetious, jocose, &c.: p. 175. c. 6

MODERATE, has some witty ideas, yet lacks quickness in conceiving and tact in expressing them; is generally quite sober: p. 176. c. 26.

SMALL, makes little fun; is slow to perceive, and still slower to turn jokes; seldom laughs; thinks it wrong to do so: p. 177.

VERY SMALL, has few if any witty ideas or conceptions: p. 177.

GENUS III. INTELLECTUAL FACULTIES. These have to do with the *physical* and the *metaphysical* world; with *things* in general, and their *qualities, relations*, &c.; with the world and its contents: p. 49. 177. c. 2.

AVERAGE OR FULL, has sufficient intellect to get along in the world, yet not enough to render him eminent for talents: c. 10. 15. 21. 27.

LARGE, is possessed of sufficient *natural* talent and *power* of intellect to enable him to take a high intellectual stand among men, yet their direction depends upon other causes: c. 18.

VERY LARGE, is by nature a truly *great* man; possesses the highest order of natural talents; is capable of rising to *pre-eminence*: c. 5. 6 7. 11. 40. 41.

MODERATE OR SMALL, shows little talent; lacks sense: c. 8. 14. 20. 42.

SPECIES I. THE SENSES, *sensation, sight, hearing, taste, smell.* 178.

SPECIES II.—OBSERVING AND KNOWING FACULTIES. These bring man into direct intercourse with the *physical* world; observe *facts* of all kinds, that is, the *conditions, qualities, phenomena*, and *physical* relations of *material* things; collect and treasure up information; create the desire to see and know things, &c.: p. 50. 183. c. 2.

AVERAGE OR FULL, possesses fair perceptive powers: c. 6. 10. 11. 21.

LARGE, with advantages, knows a great deal about matters and things in general; is very quick of observation and perception; has a practical, matter-of-fact, common sense tact and talent; can show off to excellent advantage; appear to know all that he really does, and perhaps more; is capable of becoming an excellent scholar, or of acquiring and retaining knowledge with great facility, and attending to the *details* of business; and has a decidedly *practical* intellect: p. 50. c. 15. 16. 17. 18. 19. 25.

VERY LARGE, is *pre-eminent* for the qualities just described; seizes as if by intuition upon the properties, conditions, fitness or unfitness, value, &c., of things; has wonderful powers of observation and ability to acquire knowledge; has a natural taste and talent for examining and collecting statistics, studying natural science, &c.: p. 53. c. 5. 7. 12. 40

MODERATE OR SMALL, is rather slow of observation and perception; cannot show to be what he is; acquires knowledge with difficulty is slow in learning and doing things off-hand, &c.: p. 53.

21. 22. INDIVIDUALITY.—*Observing and individualizing power and desire; curiosity to see and know; disposition to specify, personify.*

AVERAGE, has some, yet no great, curiosity, and desire to see things.

FULL, has fair observing powers, and desire to see things: p. 185. c. 6. 21.

LARGE, has a *great* desire to know, investigate, examine, experience &c.; is a great observer of men and things; quick of perception; sees what is transpiring, what should be done, &c.: p. 184. c. 8. 10. 11. 14. 25

VERY LARGE, has an *insatiable* desire to see and know *every thing; extraordinary* observing powers; is eager to witness every passing event: p. 185. c. 5. 7. 12. 13. 15. 22. 23. 40. 41. 42.

Moderate, is rather deficient, yet not palpably so, in observing power and desire; not sufficiently specifick: p. 185.
Small, is slow to see things; attends little to particulars: p. 186.
Very Small, sees scarcely any thing; regards things in the gross: p. 186.

25 23 FORM.—*Cognizance and recollection of shape, or configuration*
Average, recollects forms, faces, &c., quite well, but not very well.
Full, recognises persons, countenances, &c., well: p. 188. c. 9. 19
Large, notices, and for a long time remembers, the faces, countenances, forms, looks, &c., of persons, beasts, things, &c., once seen; knows by sight many whom he may be unable to name: p. 187. c. 6. 18. 40. 26.
Very Large, never forgets the countenance, form, &c., of persons and things seen; easily learns to read and spell correctly; reads and sees things at a great distance; has excellent eyesight: p. 188. c. 5. 7. 13. 17. 23. 39.
Moderate, must see persons several times before he can recollect them; sometimes doubts whether he has seen certain persons · p. 189.
Small or Very Small, has a miserable memory of persons, looks, shape, &c.; fails to recognise even those he sees often: p. 189.

26. SIZE.—*Cognizance and knowledge of relative magnitude, bulk, &c.*
Average, measures bulk with tolerable, but not great, accuracy: c. 21. 27.
Full, can measure ordinary and familiar distances well, yet shows no remarkable *natural* talent in it: p. 191. c. 6. 8. 9. 10. 14. 18.
Large, has an excellent eye for measuring proportion, size, height, angles, perpendiculars, &c.; quickly detects disproportions in them: p. 190. c. 11. 19. 25. 42. 5.
Very Large, detects disproportion, and judges of size, with wonderful accuracy, by intuition, and as well without as with instruments; cannot endure inaccuracy: p. 191. c. 7. 12. 13. 15. 16. 17. 40.
Moderate, is rather deficient in measuring by the eye; with practice, may do tolerably well in short, but fails in long, distances: p. 191.
Small, judges of relative size, &c., very inaccurately: p. 191. c. 28. 29
Very Small, can hardly distinguish mountains from molehills: p. 192.

27. WEIGHT.—*Intuitive perception and application of the principles of specifick gravity, projectile forces, momentum, balancing, resistance.*
Average, balances himself tolerably well in ordinary cases, yet has no great natural talent in this respect: c. 21. 27.
Full, keeps his centre of gravity well, but ventures little: p. 194.
Large, can walk on a high or narrow place; hold a steady hand; throw a stone or ball, and shoot, straight; ride a fractious horse, &c., very well: p. 193. c. 16. 17. 25. 26. 40. 41.
Very Large, has this power to a wonderful extent: p. 194. c. 7. 13. 15.
Moderate, maintains his centre of gravity, &c., rather poorly: p. 194
Small or Very Small, is unlike one with weight large: p. 195. c. 20.

28. 26. COLOUR.—*Perception and recollection of colours, hues, tints, &c.*
Average, can discern and recollect colours, yet seldom notices them.
Full, with practice, compares and judges of colours well; without it, does not excel: p. 196. c. 10. 11. 41.
Large, has a natural taste and talent for comparing, arranging, mingling, applying, and recollecting colours; is delighted with paintings: p. 195.
Very Large, resembles one with colour large, but *excels* him: p. 196.
Moderate, aided by practice, can discern and compare colours, yet owes less to nature than art; seldom notices colours unless obliged to, and then soon forgets them: p. 197. c. 20.

SMALL, seldom observes the colour of one's hair, eyes, dress, &c.; can not describe them by what they wear, or compare colours apart; hardly distinguishes the primary colours by candlelight, much less shades: p. 197

VERY SMALL, can tell white from black, but do little more: p. 197. c. 19

29. 28. ORDER. *System; physical arrangement; a place for things.*

AVERAGE, appreciates order, yet not enough to keep it: c. 9. 10. 27.

5. FULL, likes order; takes much pains to keep things arranged: p. 200.

LARGE, has a place for things, and things in their places; can find, even in the dark, what *he alone* uses; is systematick; annoyed by disorder: p. 199. c. 6. 11. 15. 19. 40. 41.

VERY LARGE, is very precise and particular to have every *little* thing in its place; literally tormented by disorder; is fastidious: p. 199. c. 5. 7

MODERATE, likes, but does not keep order; allows confusion: p. 201

SMALL OR VERY SMALL, is nearly destitute of order and system: p. 201.

30. 29. CALCULATION.—*Intuitive perception of the relations of numbers; ability to reckon figures in the head; numerical computation.*

AVERAGE, by practice and rules, may reckon figures quite well: c. 10.

5. FULL, aided by rules and practice, may excel in reckoning figures, and do well in his head, but not without them: p. 204. c. 11. 27.

LARGE, can add, subtract, divide, &c., in his head, with facility and correctness; become a rapid, correct accountant, delights and excels in arithmetick: p. 202. c. 5. 13. 15. 19.

VERY LARGE, has an intuitive faculty, to a wonderful extent, of reckoning even complicated sums of figures in his head; delights in it: p. 203. c. 7.

MODERATE, does sums in his head rather slowly and inaccurately: p. 204.

SMALL, is dull and incorrect in adding, dividing, &c.; dislikes it: p. 205.

VERY SMALL, can hardly count, much less go farther: p. 205. c. 28. 29.

31. 27. LOCALITY. *Cognizance and recollection of relative position, looks and geography of places, &c.; desire to travel, see the world, &c.:* p. 205.

AVERAGE, has a fair, though not excellent, recollection of places: c. 27.

4 5. FULL, remembers places well, yet is liable to lose himself in a city or forest; ordinarily shows no deficiency; seldom loses himself: p. 207. c. 8.

6. LARGE, recollects distinctly the looks of places, where he saw things, &c.; seldom loses himself, even in the dark; has a *strong* desire to travel, see places, &c.: p. 205. c. 20. 25. 26.

VERY LARGE, never forgets the looks, location, or geography of any place, or hardly thing, he has ever seen; is even passionately fond of travelling, scenery, geography, &c.: p. 206. c. 5. 7. 12. 13. 16. 17. 40.

MODERATE, recollects places rather poorly; sometimes gets lost: p. 207.

SMALL OR VERY SMALL, has little geographical or local knowledge or recollection; seldom observes where he goes, or finds his way back: p. 208

SPECIES III. SEMI-PERCEPTIVE FACULTIES. These have to do with *action* or *phenomena*, and their *conditions*, and deal them out to the reasoning faculties: p. 50. 209. Large in c. 5. 7. 17; small in 6. 25.

32. 30. EVENTUALITY.—*Recollection of actions, phenomena, occurrences, what has taken place, circumstantial and historical facts*; p. 209

AVERAGE, has neither a good nor bad memory of occurrences, &c.; c. 8.

5. FULL, recollects leading events, and interesting particulars, and has a good memory of occurrences, yet forgets less important *details*: p. 212.

LARGE, has a clear and retentive memory of historical facts, general news, what he has seen, heard, read, &c., even in *detail*: p. 210. c. 5. 10. 16.

VERY LARGE, never forgets any occurrence, even though it is trifling;

has a craving *thirst* for information and experiment, literally devours books, newspapers, &c.; commands an astonishing amount of information; p. 211. c. 12. 13. 14. 20.

MODERATE, recollects generals, not details; is rather forgetful: p. 212. c. 6

SMALL, has a treacherous, confused memory of occurrences: p. 213.

VERY SMALL, forgets almost every thing, generals as well as particulars.

33. 31. TIME.—*Cognizance and recollection of succession, the lapse of time, dates, how long ago things occurred, &c.:* p. 214.

AVERAGE, notices and remembers dates, times, &c., some, but not well.

FULL, recollects *about*, but not precisely, when things occurred: p. 216

LARGE, tells dates, appointments, ages, time of day, &c., well. p 215

VERY LARGE, remembers, with wonderful accuracy, the *time* of occurrences; is always punctual; tells the time, day, &c., by intuition: p. 216

MODERATE, has rather a poor idea of dates, the time *when*, &c.: p. 216.

SMALL, can seldom tell *when* things took place; forgets dates: p. 217.

VERY SMALL, is liable to forget even his *age*, much more other things.

34. 32. TUNE.—*Tone; sense of melody and musical harmony; ability to learn tunes and detect chord and discord by ear; propensity to sing.*

AVERAGE, likes music; with practice may perform tolerably well.

FULL, can learn tunes by ear well, yet needs help from notes: p. 220.

LARGE, easily catches tunes, and learns to sing and play on instruments by rote; delights greatly in singing; has a correct musical ear: p. 218.

VERY LARGE, learns tunes by hearing them sung once or twice; is literally *enchanted* by *good* musick; shows intuitive skill, and spends much time, in making it; sings from the *heart*, and with melting pathos: p. 219. c. 12.

MODERATE, aided by notes and practice, may sing, yet it will be mechanically; lacks that soul and feeling which reaches the heart: p. 220.

SMALL, learns to sing or play tunes either by note or rote with great difficulty; sings mechanically, and without emotion or effect: p. 221.

VERY SMALL, can hardly discern one tune or note from another: p. 221.

35. 33. LANGUAGE. *Power of expressing ideas, feelings, &c., by means of words, attaching meaning to signs, &c.; verbal memory; desire and ability to talk:* p. 222.

AVERAGE, can communicate his ideas tolerably well, yet finds some difficulty; uses common words; can write better than speak.

FULL, commands a fair share of words, yet uses familiar expressions; is neither fluent nor the reverse; when excited, expresses himself freely, yet not copiously: p. 227. c. 6.

LARGE, is a free, easy, ready, fluent talker and speaker, uses good language; commits easily; seldom hesitates for words: p. 224. c. 5. 7. 20.

VERY LARGE, has by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words: p. 226. c. 11. 40. 41.

MODERATE, often hesitates for words; employs too few; may *write* well, and be a critical *linguist*, but cannot be an easy, fluent *speaker*: p. 228

SMALL, employs few words, and those common-place; in speaking, hesitates much; is barren in expression; commits slowly: p. 228.

VERY SMALL, can hardly remember or use words at all, or read: p. 229.

GENUS IV. REFLECTIVE OR REASONING INTELLECT. This looks beyond mere physical *facts* and natural *phenomena*, and investigates their *causes*, abstract relations, analogies, great *principles*, &c.; originates

ideas; ascertains and applies natural laws; contrives; invents, &c.; p. 229

LARGE OR VERY LARGE, with perceptive intellect less, gives great depth without brilliancy of talent; shows to be less than he is; holds out well.

36. 35. CAUSALITY.—*Cognizance of the relations of cause and effect; ability to apply them, or to adapt means to ends; power of reasoning, drawing inferences from premises, discovering first principles, &c.*

AVERAGE, has some, but no great, ability to plan and reason: c.

5. FULL, adapts means to ends well; has an active desire to ascertain causes, yet not a leep, original, cause-discovering and applying mind: p. 236. c. 5.

6. LARGE, plans well; can think clearly and closely; is always inquiring into the *why* and the wherefore—the causes and explanation of things; always gives and requires *the reason;* has by nature excellent judgment, good ideas, a strong mind, &c.: p. 233. c. 5. 18. 19. 41.

VERY LARGE, is endowed with a deep, strong, original, comprehensive mind, powerful reasoning faculties, great vigour and energy of thought, first-rate judgment, and a gigantick intellect: p. 236. c. 6. 7. 11. 40.

MODERATE, is rather slow of comprehension; deficient in adapting means to ends; has not good ideas or judgment: p. 237. c. 8. 12. 13. 15. 16.

SMALL, has a weak, imbecile mind; cannot contrive or think: p. 238. c. 14. 20. 25. 26.

VERY SMALL, little idea of causation: is a natural fool: p. 238. c. 28. 29

37. 34. COMPARISON.—*Perception of analogies, resemblances, differences; ability to compare, illustrate, criticise, classify, generalize, &c.*

AVERAGE, perceives striking analogies; illustrates tolerably well: c. 8. 21.

5. FULL, illustrates, discriminates, &c., well, but not remarkably so: p. 243.

6. LARGE, has a happy talent for comparing, illustrating, criticising, arguing from similar cases, discriminating between what *is* and is *not* analogous, or in point, classifying phenomena, and thereby ascertaining their laws, &c.: p. 241. c. 7. 12. 13. 15. 18. 19.

VERY LARGE, is endowed with an extraordinary amount of critical acumen; analytical, comparing, and illustrating power: p. 243. c. 5. 6. 40. 41

MODERATE, may discern obvious similarities, yet overlooks others: p. 244.

SMALL OR VERY SMALL, is almost destitute of this power: p. 244. c. 28. 29.

Having made numerous observations upon the following organs, and especially upon *suavitiveness*, the author considers them as highly probable, but not as *ascertained.* (See pp. 248–9.) He therefore places them before the tribunal of *facts*, and awaits its decision, meanwhile summoning the phrenological world as witnesses. They were first pointed out by L. N. Fowler, brother of the author.

D. SUAVITIVENESS. *Ability to render one's self agreeable; pleasantness.*

AVERAGE OR FULL, neither excels nor is deficient in this respect.

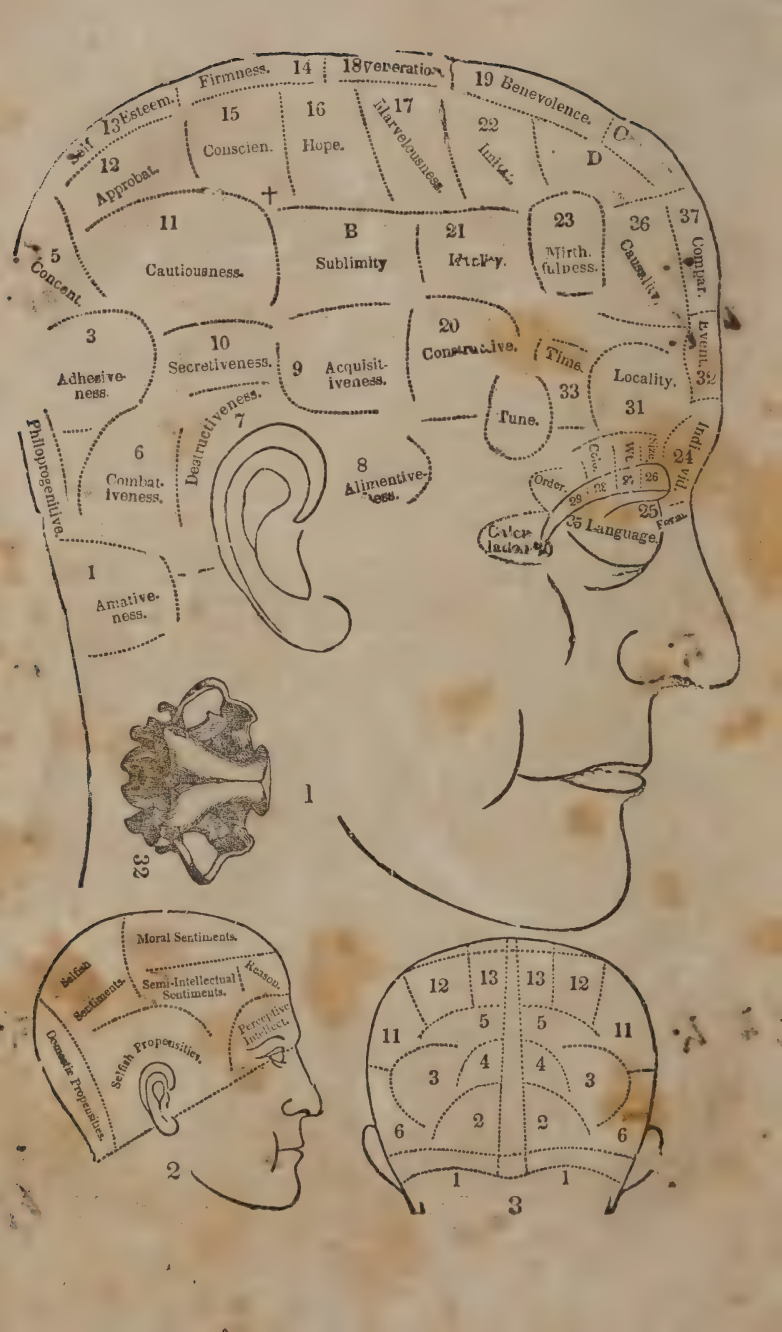
5. LARGE OR VERY LARGE, readily wins confidence and affection, even of enemies; can say and do hard things without creating difficulty; obtain favours; get along well; so say and do things that they *take:* p. 248

MODERATE OR SMALL, is deficient in the power just described

C. This faculty is as yet without a name. One with this organ

5. LARGE OR VERY LARGE, perceives, as if by intuition, the *character* and *motives* of men from their physiognomy, conversation, &c.; is suspicious, and seldom deceived; *naturally* understands human nature: p. 247. 40

MODERATE OR SMALL, seldom suspects others; is easily imposed upon, learns human nature slowly, does not know well how to take men: p. 247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B Sublimity
21 Ideality.
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5 Concent.
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10 Secretiveness.
9 Acquisitiveness.
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25 Language.
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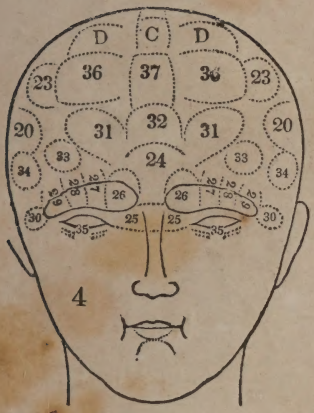
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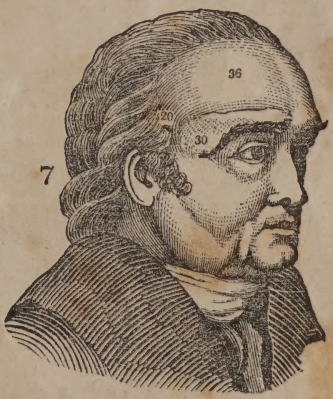
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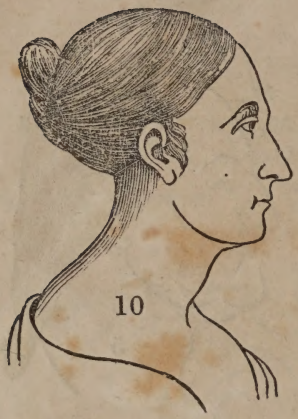

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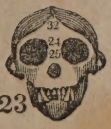

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